DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF MANBHUM, 1891.

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CONTENTS.

		Page.
Head	I.—Early History, &c.	1
"	II.—Movement of the Population	2
"	III.—Varying density of the Population	4
"	IV.—Religion	4
"	V.—Infirmities	5
"	VI.—Education	10
"	VII.—Language	11
"	VIII.—Castes	12
"	IX.—Occupations	14
"	X.—Administrative	16

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DISTRICT CENSUS REPORT.

No. 87R., dated Purulia, the 30th April 1892.

From—C. A. S. Bedford, Esq., Deputy Commissioner of Manbhum,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to your circular letter No. 7T.—F., dated 3rd October 1891, I have the honour to submit herewith a report examining the result of the last synchronous census of 1891. The report has, as far as possible, been drawn up upon the lines indicated in your circular No. 6T.—F., dated 3rd October last.

REPORT ON THE CENSUS OF THE DISTRICT OF MANBHUM, 1891.

Head I.—Early History.

The territory comprised in the district of Manbhum was acquired by the British with the grant of the Dewani in 1765, and was occupied in the following five years. Some of the estates now belonging to Manbhum were attached to Birbhum and Midnapore till 1805, but in that year they were formed with some others into a separate district, known as the *jungle mahals*. In 1846 that district was broken up, and all the estates included in it, with certain exceptions, were withdrawn from the regular system of administration, and placed under an officer called the Agent to the Governor-General for the South-West Frontier. Those, with the estate of Dhalbhum, detached at the same time from Midnapore, constituted the district of Manbhum. In 1846 Dhalbhum was transferred to Singhbhum, and in 1871 the boundaries of the district were rectified, and the civil, criminal, and revenue jurisdictions made conterminous. Since 1871 ten fiscal divisions, viz. Ambicanagur, Bhelaidiha, Chhatna, Maheswara, Phulkusma, Raipur, Simlapal, Syamsundarpur, Supur, and portions of Shergarh, have, from time to time, been transferred to the district of Bankura. In 1854 the designation, of the province was changed from the south-west frontier agency to that of Chota Nagpur, and the title of the superintending officer from Governor-General's Agent to Commissioner.

Illustrative of character and distribution of the population.

2. In 1867, at the conclusion of the revenue survey of the district, the population was estimated at 694,498. In 1872 a gradual enumeration was made by special agency: the census disclosed a population of 820,521. At the census taken in 1881 simultaneously throughout the district on the night of the 17th February the population of the Manbhum district was returned at 1,058,228. The increase was 28·97 per cent., about 15 per cent. of which was more apparent than real, the enumeration of 1872 being defective. In 1881 the census disclosed the area of the district as 4,147 square miles, with 3 towns, and 6,144 villages, and 178,494 occupied houses. The total population was 1,058,228, viz. 525,328 males and 532,900 females: average density of population 255·18 persons per square mile; villages per square mile 1·48; persons per village 472; and houses per square mile 43·87. Manbhum is nearly twice as thickly populated as any other district of the Chota Nagpur division, and its population is fairly evenly distributed. Manbhum contains a large proportion of Bengalis, and may be said to be more civilized than any other district of the division. The proportion of children is abnormally large, giving an indication of the character of the population in which the aboriginal element is strong. In 1881 the Hindus numbered 946,247 or 89·4 per cent. of the population; Muhammadans 45,453 or 4·3 per cent.; Christians 552; Buddhists 23, Brahmos, 3; Jews 2; and "others," nearly all professing aboriginal religions 65,948 or 6·2 per cent. The most numerous aboriginal tribe was then, as now, that of the Sonthals, who numbered 42,700 in 1881, and 161,810 in 1891. Next to the Sonthals come the Kols, who numbered 487 in 1891.

3. Manbhum is a thoroughly rural district, and there were no towns in 1872. In 1881 there were three municipalities, viz. Purulia, Raghunathpur, and Jhalda, embracing a population of 19,811 in the aggregate. From 1862 to 1867 the area of the district of Manbhum was 5,551·94 square miles. In 1872, owing to certain transfers of *parganas*, the area fell to 4,914 square miles. Certain further changes in the jurisdiction of the district took place before 1881, resulting in the area being fixed at 4,147 square miles, as ascertained at the census of 1881. The only change in jurisdiction since 1872 was the transfer of the *parganas* of Supur, Raipur, Ambicanagur, Simlapal, Bhelaidiha, Phulkusma, and Syamsundarpur, comprising the *thanas* Supur and Raipur with the outposts of Simlapal, to Bankura district, under Government orders of the 27th September 1879, published in the *Calcutta Gazette* of 1st October 1879, part I, page 979. This change in jurisdiction originated in a petition presented to His Honour the Lieutenant-Governor by Messrs. Gisborne and Company, who held portions of the above *parganas*. The petitioners complained of the inconvenience and hardship to people having to come to Purulia and Ranchi, the distances being

great, and of the delay in the disposal of cases in Manbhum, which they said was under-officered, while work in Bankura was comparatively lighter. Since 1879 no changes have taken place in the jurisdiction of Manbhum.

HEAD II.—MOVEMENT OF THE POPULATION.

Increase or decrease of district population.

4. The district population in each of the years 1872, 1881, 1891 is as follows:—

1872	...	...	820,521
1881	...	...	1,058,228
1891	...	...	1,193,328

Increase.

5. The increase in 1881 was 237,707, or 28·97 per cent. in nine years. This increase was, in a large degree, more apparent than real, and it has been computed that 15 per cent. of it is due to defective enumeration of 1872. The increase, however, was due to other causes. In 1872 no towns, properly so called, existed. In 1881 three municipalities, one at Purulia, and another at Raghunathpur, and a third at Jhalda, had sprung up, with populations of 9,305, 6,115, and 4,391 souls in each respectively. The increase in 1891 over the population of 1881 is 135,100, or 12·8 per cent.

Thana population.

6. The *thana* population in each of the years 1872, 1881, and 1891 is shown below:—

1872.

Barahabhum	...	...	... 90,779
Chas	...	...	... 63,722
Gaurandi	...	...	... 36,095
Purulia	...	...	... 150,668
Raghunathpur		...	... 87,561
Gobindpur	...	...	... 38,383
Nirsha	...	...	... 44,316
Topchanchi	...	...	... 32,723
Jaipur	...	...	... 23,901
Jhalda	...	...	... 57,377
Baghmandi	...	...	... 26,695
Ichaghar	...	...	... 50,260
Manbazar	...	...	... 44,606
Para	...	...	... 34,115
Jharia	...	...	... 39,320

1881.

Barahabhum	...	...	121,192
Chás	...	...	89,173
Gaurandi	...	...	45,793
Purulia	...	...	186,791
Raghunathpur		...	108,668
Gobindpur, Tundi		...	57,756
Nirsha	...	...	50,961
Topchanchi	...	...	42,166
Jhalda	...	...	91,391
Baghmandi	...	...	33,384
Manbazar	...	...	64,261
Para	...	...	39,740
Jharia	...	...	45,701
Chandil	...	...	81,251

1891.

Barahabhum	...	...	124,271
Chas	...	...	100,487
Gaurandi	...	...	52,640
Purulia	...	...	222,731
Raghunathpur	...	...	116,832
Gobindpur	...	...	36,585
Nirsha	...	...	58,675
Topchanchi	...	...	53,229
Jhalda	...	...	102,320
Baghmandi	...	...	38,502
Chandil	...	...	92,673
Manbazar	...	...	77,960
Para	...	...	43,478
Tundi	...	...	29,550
Jharia	...	...	43,395

The increase in 1891 of 12·8 per cent. of population over that of 1881 is mainly due to natural causes. The people of the country have grown in prosperity and so probably in the power of fecundity. Growth of towns is another cause of the growth of population. Jhalda, Raghunathpur, and Purulia have grown into important trading centres, especially Jhalda and Purulia, the latter having gained in importance owing to the opening of the Bengal-Nagpur Railway in 1890.

Distinction between urban and rural population.

7. The population of the three towns of Purulia, Jhalda, and Raghunathpur only is comprised under the head of "Urban." In 1891 the population of each was 12,128, 4,890, 6,216, or 23,234 souls. The district population being 1,193,328, the rural population is 1,170,094. The proportion of urban and rural population to the district population is 1·95 and 98·05 respectively.

From compilation sheet No. X I find that, out of a population of 1,193,328, the total number of males and females born in the district was 569,470 and 576,777, or 1,146,247 souls in all. Of the balance of 47,081, the largest contribution is from the neighbouring district of Bankura, being 6,308 females and 5,828 males, or 12,136. Hazaribagh comes next, the number of males and females from that district being 4,799 and 6,153, or 10,952. The total increase of persons born in the district over the population of 1881 is 138,066. This is chiefly due to natural causes. The other cause is immigration, but much is not due to this. In addition to what has been stated above of other districts, the following figures will show in serial order some of the important districts from which the minor portion of the population of Manbhum is derived:—

Burdwan ...	... 1,552 females 2,068 males	or 3,620.
Singhbhum ...	... 846 males 936 females	or 1,782.
Lohardaga ...	... 2,155 males 3,225 females	or 5,380
Gaya ...	... 2,654 males 1,322 females	or 3,976.
Sonthal Parganas	... 1,029 males 1,588 females	or 2,617.
Birbhum ...	... 428 males 457 females	or 885.

Migration in search of land as affecting the labouring classes.

8. There is no migration, so to speak, from this district in search of land, except such as takes place of coolies emigrating to the Assam tea districts. The immigrants, as stated above, are principally from the districts of Bankura, Hazaribagh, Lohardaga, Gaya, Sonthal Parganas, Burdwan, and Singhbhum. *Thana* Purulia received 1,103 from Bankura, 736 from Burdwan, 332 from Lohardaga, as many from Hazaribagh, 124 from Gaya, 65 from Sonthal Parganas, and 40 from Singhbhum. Jhalda has received 474 from Bankura, 136 from Burdwan, 859 from Hazaribagh, 175 from Gaya, 57 from Lohardaga, and 22 from Singhbhum. Chandil got 386 from Singhbhum, 248 from Bankura, 865 from Lohardaga, 213 from Hazaribagh, 277 from Gaya. Barahabhum has had 282 from Singhbhum, 752 from Bankura, 57 from Burdwan, 267 from Lohardaga, 188 from Midnapore, a neighbouring district, 97 from Gaya, 1 from Sonthal Parganas. Manbazar got 1,445 from Bankura, 33 from Singhbhum, 13 from Burdwan. 16 from Lohardaga, 24 from Hazaribagh, 72 from Midnapore 40 from Gaya. Raghunathpur derived the following portions of its population from—

Singhbhum	53
Bankura	734
Burdwan	434
Hazaribagh	147
Lohardaga	185
Gaya	151

It is generally known that people from the districts of Bankura and Burdwan have settled either permanently or temporarily for purposes of official or *zamindari* business. People from other districts have also settled here in search of skilled or unskilled labour.

Migration in search of employment as affecting the agricultural or professional classes.

9. There is nothing to note under this head, as there has been no decrease in the district or *thana* population. People of the district do not migrate in search of agriculture or skilled labour, except the landless labourers, who emigrate to Assam in search of higher wages than can be got in the district. No influx or efflux of people takes place at any particular seasons of the year. The only migration of people is to the tea districts, which continues all the year round.

Mining centres.

10. There are a few mining centres in this district, but none except Kumirdubi is on a very large scale, and, I believe, do not have any appreciable effect upon population. The following is a list of mining centres:—

1.	Kumirdubi	Coal mines.
2.	Laikdihi	Coal mines.
3.	Laragora	Stone quarry mines.
4.	Madandihi	Stone quarry.
5.	Mahta	Stone quarry mines.
6.	Kuruktupa	Stone quarry.

Head III.—Varying Density of the Population.

11. The subjoined statement gives all the useful and important information under this head :—

Figures regarding Density of Population since 1881.

Thanas.	Area in square miles.	Number of villages.		Number of occupied houses.		Population.		Number of persons per square mile.		Number of occupied houses per square mile.		Number of persons per occupied houses.	
		1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Purulia	774	Revised figures are not available.	1,179	34,928	41,310	186,791	222,731	263	287	45	53	5·3	5·3
Jhalda	396		602	16,104	18,898	91,391	102,320	231	258	40	48	5·7	5·4
Baghmandi ...	176		251	5,762	7,063	38,384	38,502	190	219	32	40	5·8	5·4
Chandil	395		640	14,137	18,372	81,251	92,673	206	235	35	47	5·7	5·0
Barahabhum ..	516		1,001	21,176	22,768	121,192	124,271	209	240	41	44	5·7	5·4
Manbazar .	258		600	10,477	13,667	64,261	77,960	249	302	40	53	6·1	5·7
Raghunathpur ..	300		569	16,311	21,533	108,668	116,832	362	389	54	72	6·7	5·4
Gaurandi	173		312	6,849	8,936	45,793	52,640	265	304	39	52	6·7	5·8
Para	119		191	6,842	8,831	39,740	43,478	334	365	57	74	5·8	4·9
Chas	237		632	14,719	17,488	89,173	100,487	376	424	62	74	6·0	5·7
Gobindpur	127		404	9,378	6,671	57,756	36,585	209	288	34	52	6·2	5·5
Tundi	151		477		5,266		29,550		195		35		5·6
Jharia	200		432	7,085	7,584	45,701	43,395	228	217	35	38	6·5	5·7
Nirsha	170		442	7,916	11,240	50,961	58,675	300	345	47	66	6·4	5·2
Topchanchi ...	155		495	6,810	9,285	42,166	53,229	272	343	44	60	6·2	5·7
Total ...	4,147		8,317	178,494	218,012	1,058,228	1,193,328	255	288	43	53	5·9	5·4

It will be seen that there has been an increase of population in all the *thanas* over the population of 1881. The total number of persons per square mile in 1891 is 287·75, against 255·18 in 1881. The number of villages per square mile was 2·00 in 1891 in the place of 1·48 in 1881. Number of occupied houses per square mile in the two census years was 43·04 and 52·64, and the number of persons, per occupied house in 1881 was 5·93 against 5·46 in 1891. The total number of occupied houses has increased from 178,494 to 218,912. It is clear that much unoccupied land has been inhabited, and that the population has consequently spread over greater areas. Notwithstanding the steady march of population, there is much land in the district which is covered by jungle and is waste. The increase in the density of the population of each *thana* is shown below :—

1 Gobindpur ...	... 50·71	7 Tundi ...	... 31·46
2 Manbazar ...	... 51·95	8 Para ...	... 31·41
3 Chás ...	... 47·73	9 Baghmandi	... 29·08
4 Nirsha ...	... 46·02	10 Chandil ...	... 28·97
5 Gaurandi ...	... 39·57	11 Barahabhum	... 27·66
6 Purulia ...	... 32·74	12 Jhalda ...	... 27·60

13 Raghunathpur ... ... 27·21.

In Topchanchi *thana* there has been a decrease in the density of population by 14·01.

Head IV.—Religion.

12. The distribution of the population in the censuses of 1881 and 1891 according to religion, is shown below :—

1881.

	Males.	Females.	Both sexes.
Hindus	468,689	477,558	946,247
Muhammadans	23,277	22,176	45,453
Christians	283	269	552
Buddhists	11	12	23
Brahmos	2	1	3
Jews	2	...	2
Sonthals	21,421	21,279	42,700
Kols	248	241	489
Others unspecified	11,395	11,364	22,759

1891.

	Males.	Females.	Both sexes.
Hindus	482,237	490,271	972,508
Muhammadans	27,658	25,597	53,255
Christians	783	749	1,532
Brahmos	1	...	1
Sonthals	80,392	81,418	161,810
Jains	2	...	2
Kols	246	241	487
Oraons	87	104	191
Paharias	106	102	208
Koras	1,686	1,647	3,333
Nanak-panthis	1	...	1

In 1879 some changes of jurisdiction took place, consequently the number of people of each religion computed by the census of 1872 cannot be compared with the figures for the same in 1881 and 1891.

The increase in the Hindu population in 1891 over that of 1881 is 26,262. The increase in the adherents of the Muhammadan faith is 9,802. Christians have increased by 980, and Sonthals by the very large figure of 119,110. These increments in the followers of the four chief religions in the district cannot be traced *thana* by *thana*, as, for purposes of censusing, the circles were not the same in the years 1881 and 1891. The increase in the Hindu, Muhammadan, and Christian populations seems to be natural. No particular or special reasons for the increase exist. In the case of the Sonthals the vast increase is no doubt due to natural causes, and to the influx of Sonthals from other districts, and possibly to some extent to more careful enumeration.

Pilgrimages and Proselytism, etc.

13. There is nothing to note under the head of pilgrimages, except that a small number of Hindus of Bihar and Upper India proceed to Juggannath *viâ* this district, but the number is so small that it has no appreciable effect upon population. Proselytism is carried on to some small extent in the district by a section of the German-Lutheran Mission and by the Rev. Mr. Campbell of the Free Church of Scotland, who is labouring amongst the Sonthals of Tundi. Barring the liberal sect of Vaisnavas, the very numerous sects of Hindus in this district are conservative in the extreme.

A nominal increase in the professors of Hinduism, or rather Brahmanism, has taken place in this district, owing to the Bhuiyan, and Bhumij, and other inferior caste people, who are also big landholders or *zamindars*, or Rajas as locally styled, having assumed the holy thread, or having introduced Brahmans amongst themselves to perform the borrowed rites and ceremonies of neighbouring Hindus. This process of slow so-called proselytism has been in progress in Manbhum for some time.

Growth of new sects.

No new sects have sprung into existence.

Predominance of particular sects in particular areas.

14. Barahabhum would seem to be the only police circle in which Sonthals and Koras, Oraons and Paharias predominate. There are 11,256, 1,300, 27, and 65 respectively on the male side, and 11,543, 1,308, 25, and 59 on the female side. Sonthals are also found in large numbers in Raghunathpur, Gaurandi, Chandil, Manbazar, and Topchanchi. There are 230 and 164 Kols, males and females, in *thana* Tundi. There are a fair number of Christians in Purulia and Tundi. In other *thanas* there is a sprinkling, except in Topchanchi, where the number is *nil*. In Para, Gaurandi and Jharia there are no female Christians. Muhammadans and Hindus are spread over the district rather evenly. Large numbers of the former are in Purulia, Gobindpur, Chas, Jhalda, Topchanchi, and Nirsha. Hindus predominate in Purulia, where the number is 95,371 males and 96,840 females. The next *thana* abounding in Hindus is Barahabhum, where there are 48,463 males and 49,086 females. In other *thanas* Hindu males and females number below half a lakh.

Head V.—Infirmities.

Distribution of population according to parts of the district.

15. The table below shows the distribution of infirmities according to *thanas* of the district:—

Thanas.	Insane.			Deaf and Dumb.			Lepers.			Blind.		
	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12	13
Sadar Subdivision.												
Purulia	38	22	16	165	100	65	331	186	145	394	175	219
Jhalda	22	13	9	64	44	20	39	17	22	145	64	81
Raghmandi	13	9	4	25	16	9	27	9	18	61	28	33
Chandil	16	11	5	60	37	23	52	20	32	98	40	58
Barahabhum ...	17	10	7	103	61	42	74	24	50	172	70	102
Manbazar ...	45	21	24	55	38	17	68	35	33	55	27	28
Raghunathpur ...	33	24	9	84	53	31	385	159	226	329	128	201
Gaurandi	8	5	3	34	23	11	87	41	46	101	40	61
Para	14	12	2	42	26	16	107	34	73	143	55	88
Chas	23	16	7	69	41	28	80	28	52	241	110	131
Total Sadar Subdivision.	229	143	86	701	439	262	1,250	553	697	1,739	737	1,002

Thanas.	Insane.			Deaf and Dumb.			Lepers.			Blind.		
	Total.	M.	F.	Total.	M.	F.	Total.	M.	F.	Total.	M.	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Gobindpur Subdivision.												
Gobindpur	11	7	4	55	33	22	68	28	40	147	62	85
Jharia	...	...	...	...	...	...	...	...	...	...	...	...
Nirsha	9	5	4	46	31	17	126	46	80	65	36	29
Topchanchi ...	8	5	3	30	21	9	20	8	12	32	18	14
Tundi	2	2	...	16	10	6	11	2	9	27	14	13
Total Gobindpur Subdivision.	30	19	11	149	95	54	225	84	141	271	130	141
Grand Total ...	259	162	97	850	534	316	1,475	637	838	2,010	867	1,143

On an examination of the statement, it will appear that the largest class of persons who are shown as infirm are afflicted with blindness, being 1,739 and 271 in the Sadar and Gobindpur subdivisions, or 2,010 in the district. The next numerous class of infirms are the lepers, who are 1,250 in number in the Sadar subdivision and 225 in Gobindpur, making a total of 1,475 for the district. The deaf and the dumb, who have been enumerated together, come next in numerical strength, being 701 and 149 for the two subdivisions, or 850 for the district. The number of persons suffering from unsoundness of mindis not very large, the number being 259 for the district, of whom 30 only are in Gobindpur and the balance of 229 in the Sadar subdivision. It is curious that the order in which the infirmities are distributed in the two subdivisions is the same. The blind come first, the lepers come next, deaf-mutes are the third, the rear being brought up by the insane.

Distribution according to religion.

16. The subjoined table will show at a glance the number of people professing a particular religion in each *thana* who are also blind:—

Thanas.	Blind.				
	Hindus.	Mussalmans.	Sonthals.	Christians.	Oraons.
1	2	3	4	5	6
Purulia	359	15	16	4	...
Para	135	7	1	...	...
Manbazar	45	3	6	...	1
Gaurandi	97	...	4	...	...
Raghunathpur ...	295	7	27	...	...
Chas	224	13	4	...	...
Jhalda	135	6	4	...	...
Chandil	90	1	7	...	...
Barabazar	150	5	17	...	...
Gobindpur	122	18	7	...	...
Tundi	22	...	5	...	...
Nirsha	52	7	6	...	...
Topchanchi ...	30	1	1	...	...
Baghmandi	57	1	2	1	...
Total ...	1,813	84	107	5	1

It will be seen that blindness exists among the professors of 5 out of the 8 religions in the district. The most numerous blind Hindus are in Purulia *thana*, and the next in order is in Raghunathpur *thana*. There are no blind Muhammadans in Gaurandi and Tundi. Blind Sonthals are to be found in every *thana*, more or less, the largest number being in Raghunathpur. In the Purulia and Baghmandi *thanas* only blind Christians are to be met with, the number being 4 and 1 in each. There is only one Oraon blind man in Manbazar *thana*.

17. The following table shows the number of the deaf and dumb, by religion, in each *thana* :—

THANAS.	Hindus.	Mussalmans.	Sonthals.	Paharias.
1	2	3	4	5
Purulia ...	150	7	8	...
Para ...	40	2	...	...
Manbazar ...	49	4	2	...
Gaurandi ...	28	2	4	...
Raghunathpur ...	76	2	6	...
Chas ...	65	2	2	...
Jhalda ...	55	5	4	...
Chandil ...	53	2	5	...
Baghmandi ...	24	1	...	...
Barabazar ...	86	7	9	1
Gobindpur ...	49	5	1	...
Tundi ...	13	1	2	...
Nirsha ...	44	4	...	...
Topchanchi ...	24	3	3	...
Total ...	756	47	46	1

This form of infirmity exists only among Hindus, Musalmans, Sonthals, and Paharias. The largest number is in Purulia, the next less in Barabazar among Hindus. There are no Sonthals afflicted with the disease in *thanas* Para, Baghmandi, and Nirsha.

Lepers, by religion.

18. The distribution of lepers, by religion, is exhibited in the following table:—

THANAS.	Hindus.	Musalmans.	Sonthals.	Christians.	Oraons.	Paharias.
1	2	3	4	5	6	7
Purulia	200	19	17	95	...	...
Para	93	13	1	...	...	...
Manbazar	59	...	6	...	3	...
Gaurandi	79	...	9	...	...	...
Raghunathpur ...	360	8	17	...	...	...
Chas	72	5	3	...	...	...
Jhalda	38	1	...	...	...	...
Chandil	44	...	8	...	...	...
Baghmandi ...	25	...	2	...	...	...
Barabazar ...	50	13	10	...	...	1
Gobindpur ...	61	3	3	1	...	...
Tundi	8	1	2	...	...	...
Nirsha	116	7	3	...	...	...
Topchanchi ...	19	...	1	...	...	...
Total ...	1,223	70	82	96	3	1

The largest number of lepers among Hindus is in Raghunathpur *thana*. In Purulia and Nirsha lepers number above hundred among Hindus, while in all other *thanas* they are below that number. Muhammadan lepers are conspicuous by their absence in 5 *thanas* out of 14, viz. Manbazar, Gaurandi, Chandil, Baghmandi, and Topchanchi. The highest figure under this head is attained in Purulia *thana*, where it is 19. The proportion of lepers to the total population is as 70 is to 53,255. In Jhalda *thana* no Sonthal leper was found. The number of Christians who are lepers is rather large in Purulia *thana*, being 95 in number. This is due to the population of the leper asylum in Purulia kept up by the German missionaries.

19. Insanes, by religion, are shown in the following table:—

Thanas.	Hindus.	Musalmans.	Sonthals.
1	2	3	4
Purulia	33	4	1
Para	14	...	...
Manbazar	41	1	3
Gaurandi ...	7	...	1
Raghunathpur ...	25	2	6
Chas	21	2	...
Jhalda	17	2	3
Chandil	15	...	1
Baghmandi ...	12	1	.
Barabazar ...	17	...	...
Gobindpur ...	9	1	1
Tundi	1	1	...
Nirsha	7	...	2
Topchanchi ..	8	...	...
Total ...	227	14	18

Among the Hindus the largest number affected with insanity is in Manbazar, being 41 in number. The next is in Purulia, where the number is 33. Raghunathpur takes the third place in the scale of insane inhabitants of the Hindu faith. In the six *thanas* of Para, Gaurandi, Chandil, Barabazar, Nirsha, and Topchanchi there are no persons of unsound or deranged mind professing the Muhammadan religion. Among the Sonthals there are no insanes in the six *thanas* of Para, Chas, Baghmandi, Barabazar, Tundi, and Topchanchi.

Distribution according to occupations.

20. Distribution according to occupations is shown in the following statements:—

Blind.

Thanas.	Occupation.																									
	Labourer.	Pot-maker.	Shop-keeper.	Washerman.	Oil-seller.	Milk-seller.	Beggar.	Weaver.	Barber.	Blacksmith.	Fisherman.	Wine shop-keeper.	Bamboo basket-maker.	Goldsmith.	Astrologer.	Cart contractor.	Charra preparer.	Carpenter.	Midwife.	Supported by Lutheran Mission.	Cultivator.	Cowherd.	Sweetmeat-maker.	Astrologer.	Medical practitioner.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Purulia	95	16	11	5	12	13	14	3	8	8	4	3	4	5	2	3	1	1	1	2	183	...	...	...	...	394
Para	50	5	...	2	3	..	2	..	...	...	...	1	...	...	..	...	...	...	...	...	74	5	1	...	...	143
Manbazar	13	1	6	2	2	2	5	3	2	...	...	...	...	...	...	...	...	...	...	...	20	...	...	...	...	55
Gaurandi	18	1	2	...	.	...	7	...	...	4	...	...	...	...	...	...	2	...	...	...	67	...	...	...	.	101
Raghunathpur	100	4	33		11	16	11	5	7	9	11	...	3	..	...	...	6	...	...	..	100	1	...	6	6	329
Chas	50	10	6	...	9	4	13	..	5	8	...	...	9	5	...	...	...	...	...	...	122	...	...	...	...	241
Jhalda	11	6	10	2	5	...	9	2	2	...	1	4	...	1	...	...	...	...	...	...	92	...	...	...	...	145
Chandil	18	1	1	1	3	..	3	2	3	7	2	...	3	6	...	...	...	...	...	...	50	...	...	...	...	98
Barabazar	48	4	6	2	6	2	6	4	3	...	1	...	..	2	1	...	3	3	...	...	81	1	...	...	...	172
Gobindpur	18	7	5	...	8	...	4	...	6	...	...	2	3	...	...	1	...	...	2	...	90	...	...	...	1	147
Tundi	6	1	...	...	...	...	3	...	...	..	...	...	...	...	...	...	...	...	...	...	16	...	..	...	...	27
Nirsha	13	2	...	1	...	...	7	...	...	3	1	...	...	...	...	...	...	3	...	...	35	...	...	...	...	65
Topchanchi	6	...	3	..	..	..	4	..	...	...	1	...	...	...	...	...	...	...	...	...	16	...	2	...	...	32
Baghmandi	8	3	...	2	2	...	6	...	...	1	...	...	2	...	...	...	...	...	...	...	43	...	...	...	...	61
Total ...	448	61	83	17	61	37	98	19	36	40	21	10	24	17	3	4	12	7	3	2	989	7	3	6	7	2,010

Deaf and Dumb.

Thanas.	Occupation.																								
	Labourer.	Pot-maker.	Shop-keeper.	Washerman.	Oil-seller.	Milk-seller.	Beggar.	Weaver.	Barber.	Blacksmith.	Fisherman.	Wine shop-keeper.	Bamboo basket-maker.	Goldsmith.	Cart contractor.	Cultivator.	Shoemaker.	Service.	Syce.	Cowherd.	Sweetmeat-maker.	Paddy husker.	Medical practitioner.	Pauite.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Purulia	37	9	8	2	6	11	8	1	5	6	1	1	2	5	3	54	3	1	2	...	...	...	...	...	165
Para	4	...	.	...	5	...	..	..	3	...	...	...	...	...	...	27	...	..	...	1	2	...	...	...	43
Manbazar	20	...	4	1	2	.	5	6	...	3	...	...	...	...	...	14	...	...	...	...	...	..	...	...	55
Gaurandi	8	..	2	...	.	...	...	1	..			...	...	...	...	19	..	..	...	2	...	2	...	...	34
Raghunathpur	26	2	2	.	3	...	5	2	2	7	1	..	...	...	...	26	6	..	...	...	...	...	2	...	84
Chas	17	7	..	2	3	2	2	..	1	1	...	...	3	1	..	27	.	2	...	1	...	...	...	...	69
Jhalda	5	8	4	1	2	...	...	..	2	2	...	...	...	...	...	39	..	...	...	1	...	...	...	...	64
Chandil	16	1	...	...	3	...	...	1	1	1	...	...	...	...	...	37	...	...	...	...	...	...	...	...	60
Baghmandi	6	8	...	...	...	...	...	...	...	3	...	1	...	...	...	7	...	...	...	...	..	...	...	...	25
Barabazar	22	3	1	3	3	...	...	5	1	4	1	...	...	4	...	55	...	...	1	...	...	..	...	...	103
Gobindpur	2	1	1	...	7	...	5	1	4	1	...	2	2	1	...	34	..	...	...	..	...	...	...	...	55
Tundi	5	...	3	...	...	...	...	...	...	.	...	...	1	...	..	6	..	...	...	...	...	...	1	...	16
Nirsha	4	...	...	...	1	...	1	...	...	2	...	...	...	1	...	34	.	...	...	4	...	...	...	1	48
Topchanchi	6		1	...	...	...	...	...	...	..	1	...	...	...	...	20	1	...	...	1	...	...	...	...	30
Total ...	178	39	26	9	35	13	20	16	15	29	4	4	8	12	3	399	10	3	3	10	2	2	3	1	850

Insane.

Thanas.	Occupation.																	
	Labourer.	Oil-seller.	Beggar.	Barber.	Bamboo basket-maker.	Goldsmith.	Cart contractor.	Cultivator.	Mehter.	Shop-keeper.	Milk-seller.	Blacksmith.	Weaver.	Midwife.	Pot-maker.	Fisherman.	Cowherd.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Purulia	9	2	3	1	2	2	1	17	1	...	...	...	...	...	...	...	...	38
Para	6	...	...	...	...	...	...	8	...	...	...	...	...	...	...	...	...	14
Manbazar ...	20	...	...	...	...	...	...	24	...	1	...	...	...	...	...	...	...	45
Gaurandi	5	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	...	8
Raghunathpur ...	6	2	...	1	...	...	...	17	...	...	6	...	...	...	...	1	..	33
Chas	2	...	...	...	...	...	...	16	...	1	...	2	1	1	...	...	...	23
Jhalda	6	1	...	...	...	...	..	14	...	...	...	..		1	...	...	...	22
Chandil	...	3	...	...	...	1		10	...	...	...	...	...	...	2	...	...	16
Baghmandi ...	...	...	1	1	...	1	...	7	...	1	...	1	1	...	...	...	...	13
Barabazar ...	3	...	1	1	...	...	...	9	...	2	...	1	...	...	.	...	...	17
Gobindpur ..	2	1	...	...	...	...	...	5	...	2	...	...	...	.	1	...	...	11
Tundi	...	...	...	...	...	...	...	...	...	1	..	...	...	...	1	...	..	2
Nirsha	..	...	...	...	...	...	...	5	...	2	.	...	...	...	2	...	...	9
Topchanchi ...	3	...	...	...	...	...	2	3	..	...	...	...	...	...	...	...	...	8
Total ...	62	9	5	4	2	4	3	138	1	10	6	4	2	2	6	1	...	259

Lepers.

Thanas.	Occupation.																								
	Labourer.	Pot-maker.	Shop-keeper.	Washerman.	Oil-seller.	Milk-seller.	Beggar.	Weaver.	Barber.	Blacksmith.	Fisherman.	Wine shop-keeper.	Bamboo basket-maker.	Goldsmith.	Cart contractor.	Cultivator.	Shoemaker.	Police pensioner.	Bricklayer.	Inmate of Indian Leper Asylum.	Cowherd.	Sweetmeat-maker.	Astrologer.	Carpenter.	Snake-charmer.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Purulia	78	1	10	1	8	5	20	5	2	3	7	2	5	7	4	60	9	2	1	101	...	...	...	...	...	332
Para	17	...	...	...	...	...	3	2	3	...	...	2	3	...	...	60	2	...	...	...	3	3	3	...	...	107
Manbazar	23	2	1	2	3	...	4	...	1	5	...	...	...	...	...	28	...	...	...	...	...	...	...	...	...	68
Gaurandi	13	...	1	...	1	...	13	...	...	3	3	...	2		...	47	...	...	...	...	4	...	...	...	...	87
Raghunathpur	113	14	12	...	35	6	33	...	18	12	6	...	1	7	...	120	2	...	...	...	...	...	3	3	...	385
Chas	11	2	2	...	1	...	5	...	1	...	...	...	3	..	...	55	...	...	...	...	...	..	...	...	...	80
Jhalda	3	1	...	1	...	...	3	...	1	...	...	...	...	...	...	26	...	...	...	...	1	...	2	...	1	39
Chandil	19	...	...	...	3	...	1	1	2	2	3	...	1	...	...	18	...	...	...	...	...	...	...	...	...	52
Baghmandi	5	4	...	1	1	..	2	...	...	...	1	...	1	...	...	12	..	...	...	...	...	2	...	...	...	27
Barabazar	13	...	3	2	2	2	3	...	2	2	...	1	...	...	1	38	3	...	...	...	...	..	...	...	2	74
Gobindpur	7	...	10	3	1	...	...	...	2	3	2	...	1	...	...	38	...	...	...	...	...	...	...	...	...	68
Tundi	5	...	...	..	...	...	1	...	...	...	...	...	1	...	...	4	...	...	...	...	...	1	...	...	...	11
Nirsha	29	4	...	2	7	...	3	...	3	4	2	...	3	...	...	66	3	...	...	...	...	...	...	...	...	126
Topchanchi	3	...	...	...	...	...	6	...	...	...	...	...	...	...	...	11	...	...	...	...	...	...	...	...	...	20
Total ...	338	28	39	12	62	13	97	8	35	34	24	5	21	14	5	589	19	2	1	101	8	6	8	3	3	1,475

Head VI.—Education.

21. The abstract tables below give the number of persons in each of the three prescribed grades of educational attainments and the proportion to each other which they bear in 100 at the last two censuses of all classes. The statement for 1891 shows that out of the number of both sexes, only 9 in 1.000 were under instruction and 25 were able to read and write, leaving 966 persons in 1,000 who can neither read nor write. Of course this number includes children below the school-going age, but even deducting this large number the results are discouraging. Considering separately the figures for each sex, it will be noticed that if the female education in this district were not very backward indeed, the general results would of course be much more favourable. Of the 30,328 persons able to read and write, only 728 know English.

1891.

Sex.	Number—				Proportion per cent.—			
	Under instruction.	Not under instruction.		Total.	Under instruction.	Not under instruction.		Total.
		Able to read and write.	Unable to read and write.			Able to read and write.	Unable to read and write.	
1	2	3	4	5	6	7	8	9
Male	11,295	29,687	552,217	593.199	1·9	5	93·1	100
Female	342	641	599,146	600,129	·05	·1	99 85	100
Both sexes ...	11,637	30,328	1,151,363	1,193,328	·97	2·5	96 53	100

1881.

Male	10,176	20,511	494,641	525,328	1·9	3·9	94 2	100
Female	208	390	532,302	532,900	·03	·07	99·9	100
Both sexes ...	10,384	20,901	1,026,943	1,058,228	·98	2·02	97	100

22. Comparing the figures of the last census with those arrived at by calculation in the census for 1881, it will be manifest that within the decade the number of pupils of both sexes under instruction has increased from 10,384 to 11,636, and the number of persons able to read and write from 20,901 to 30,327, or by 9,426.* The census report for 1881 has not shown how many of these know English, and therefore no comparison can be made between the English-knowing people of 1881 and 1891. There has been a rise in the percentage of pupils under instruction and in that of persons able to read and write (followed by a decline in the number of the illiterate), the net result of the educational operations of the period being a gain of 1 pupil under instruction and of 48 persons able to read and write in every 10,000 of all classes, and a loss of 47 not able to read and write. The advancement, though slow, is not altogether the outcome of the growth of population, and we may fairly assume that it represents a real increase in the demand for education.

23. The comparative statistics of schools and scholars since 1872 are given in the subjoined statement :—

Years.	Schools.	Scholars.	Language.			Race.					Remarks.
			English.	Classical.	Vernacular.	European or Eurasian.	Native Christians.	Hindus.	Muhammadans.	Aborigines.	
1	2	3	4	5	6	7	8	9	10	11	12
1871-72 ...	283	6,754	385	129	6,625	...	119	6,469	166	...	
1872-73 ...	283	6,771	405	...	6,751	...	124	6,477	170	...	
1873-74 ...	294	6,950	411	...	5,450	...	129	6,551	166	104	
1874-75	290	7,631	381		6,696	...	117	7,055	216	193	
1875-76 ...	286	7,787	555	165	7,022	...	48	7,469	171	99	
1876-77 ...	369	9,493	556	195	7,801	...	55	9,105	218	115	
1877-78 ...	392	9,616	526	184	9,432	...	58	9,097	342	119	
1878-79	413	9,935	540	180	9,755	...	59	9,409	345	122	
1879-80 ...	338	8,385	438	186	8,195	...	56	7,885	330	114	
1880-81 ...	366	9,197	291	68	9,129	...	33	8,703	341	120	
1881-82 ...	413	10,510	311	72	10,438	...	43	9,654	511	302	
1882-83	454	11,666	338	105	11,615	...	29	10,808	468	361	
1883-84 ..	429	10,948	499	199	10,843	...	36	9,895	508	509	
1884-85 ...	494	12,309	607	148	12,243	...	24	11,039	489	757	
1885-86 ...	484	12,225	539	148	12,165	...	32	10,677	500	1,016	
1886-87	555	13,757	538	182	13,664	...	55	11,519	507	1,676	
1887-88 ...	533	13,338	497	240	13,098	...	1	11,099	511	1,727	
1888-89 ...	523	13.215	593	367	12,885		3	11,146	426	1,643	
1889-90 ..	537	13,385	580	322	13,141	...	27	10,900	437	2,021	
1890-91 ...	559	14,072	628	205	13,867	...	13	11,534	475	2,050	

Comparing the figures for 1890-91 arrived at by calculation in the last census with those obtained from the returns of the Education Department, it will be seen that there is a difference of 2,435 pupils under instruction; the educational officers returned 14,072 pupils, while the census officers have shown only 11,637. The only explanation that can be given for this difference is that the census schedule books were written in December, when many of the pupils of primary schools left such schools to assist their parents in gathering harvests; these were returned in the schedule books as "illiterate;" they came to school in March, when they had no work to do at home, and were consequently shown in the returns of the Education Department as "under instruction." As there is no means of ascertaining from the figures of the census the number of schools, must accept the figures of the Education Department, and shall make them the foundation of my report. There were in 1880-81, 366 schools attended by 9,197 pupils. Within the last ten years the number of schools has increased to 559 and their pupils to 14,072.

24. Classified according to religion, there were in 1880-81, 33 Native Christians, 8,703 Hindus, 341 Muhammadans, and 120 aborigines under instruction: the year 1890-91 returned 13 Native Christians, 11,534 Hindus, 475 Muhammadans, and 2,050 pupils of aboriginal descent. The loss in the number of Native Christians is accounted for by the fact that the tendency towards Christianity has comparatively diminished among the higher classes. The increase in the number of Hindu pupils is a necessary consequence of the growing appreciation of education. The leading feature in the educational history of the period is the steady and rapid increase of aboriginal pupils. The year 1880-81 returned only 120 pupils, while in 1890-91 the number stood at 2,050. The strenuous and continued efforts on the part of educational officers, added to liberal grants made by Government for the advancement of the backward races, have brought about this satisfactory result.

25. The parts of the district which are adjacent to Bankura and Burdwan are, by reason of their constant intercourse and communication with the comparatively more advanced people of those districts, better off as regards education than the other portions of the district. The parts included within the *thanas* of Barabazar, Baghmandi, Patkoom, and Jhalda, and part of Manbazar and the *thanas* of Topchanchi and Tundi in the Gobindpur subdivision are less advanced, and in these we find a less number of people able to read and write.

Head VII.—Language.

26. The subjoined statements compare the statistics of the languages spoken by the residents of Manbhum:—

Parent Tongue, 1881.

Sex.	Bengali.	Sonthali.	Hindi, Hindustani, and Urdu.	Uriya.	English.	Scotch.	Kherwar.	Persian.	Pasthu.	German.	Telugu.	Magh.	Manipuri.	Marhatti.	Mundari.	Kol.	Tamil.	Unspecified.	Total.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	1	20	21
Male	411,273	50,063	55,331	925	33			181	3	1	65	3	20	28	15	6,589	7	791	525,328	
Female	419,605	49,984	54,450	926	23	...		153		2	49	2	16	30	3	6,874	1	782	532,900	
Total of both sexes.	830,878	100,047	109,781	1,851	56	..	.	334	3	3	114	5	36	58	18	13,463	8	1,573	1,058,228	

Parent Tongue, 1891.

Sex.	Bengali.	Sonthali.	Hindi.	Uriya.	English.	Scotch.	Urdu.	Nagri.	Kherwar.	Persian.	Pasthu.	Gujrati.	French.	Marwari.	Talungi.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Male	448,605	77,224	62,894	750	69	1	127	29	1,139	134	56	8	6	10	7
Female	459,085	78,390	58,645	494	24	..	87	16	1,072	95	2	3	7	1	7
Total of both sexes	907,690	155,614	121,539	1,244	93	1	214	45	2,211	229	58	11	13	11	14

Sex.	Magh.	Nepali.	Tamil.	Kabuli.	Thar.	Mundari.	Dubein.	Kol.	Madrassi.	Arabic.	Kharia.	Armenian.	Koumra.	Pahiria.	Total.	Remarks.
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Male ...	44	1	56	11	562	137	4	451	1	3	36	5	732	102	593,199	
Female	51		51	...	508	156	...	462		7	142	4	721	99	600,129	
Total of both sexes	95	1	107	11	1,070	293	4	913	1	10	178	9	1,453	201	1,193,328	

27. From the figures it appears that the chief language of the district is Bengali, and it was so in 1881. More than $\frac{3}{4}$ths of the people speak Bengali, nearly $\frac{1}{8}$th speak the Sonthali dialect, $\frac{1}{9}$th of the whole population are Hindi-speaking, and nearly $\frac{1}{72}$ are classed under other heads. There were in 1881, 830,878 Bengali-speaking persons of both sexes; their number rose last year to 907,690, or within the period there has been a gain of more than 9 per cent. of the population speaking Bengali. With regard to those speaking the Sonthali language, on a comparison of the figures under this head for the census of 1881 and 1891, it will be seen that from 100,047 in 1881, the population increased to 155,614 in 1891, showing a very extraordinary increase of 50 per cent., and no satisfactory explanation can be given of this enormous increase. The only explanation that may be offered is that the dialect of the Kols being akin to that of the Sonthals, some of the census officers in 1881 by mistake entered under the head of Kols, Sonthali-speaking persons, who properly should have come under the category of Sonthals. The decrease of 12,550 persons under the head of Kols from 13,463 in 1881 to only 913 in 1891 is also accounted for by the same arguments. The parent tongue of nearly $\frac{1}{9}$th of the entire population is Hindi. The last census showed 121,535 persons of both sexes under the head of Hindi-speaking. The census of 1881 not having shown separately the Hindi and Urdu-speaking persons, and having returned all persons speaking these languages under one head, we cannot compare the figures of the last year under the head of Hindi.

28. Taking together the number of persons speaking these languages, there were last year in this district 121,798 persons under this head; the previous census having returned 109,781 under the same class, the increase in the decade is thus a little more than 10 per cent. The census of 1881 did not classify separately Paharias, Kherwars, Kherias, and many others, and these were shown under the head "Unspecified," so no comparison can be made of the figures for the two years under these heads. The fluctuations under the other heads are unimportant, and nothing like a detailed explanation of these need be attempted.

Head VIII.—Castes.*

29. In the treatment of this branch of the subject it is almost impossible to follow the method adopted by Mr. W. B. Oldham in his pamphlet known by the name of "Some Historical and Ethnical Aspects of the Burdwan district." The statistics supplied by the Superintendent of Census Operations only show the number of males and females of each caste in the district; and without the figures by *thanas*, it is simply impossible to make any attempt to explain the distribution of the chief castes in the district and any variations in such distributions which may have taken place since 1872. I have therefore only endeavoured to arrange the castes in order of their social precedence and to deal with the subject in other respects.

30. It is only among the Hindus that the caste system is in full force. In the eyes of the Hindus the aboriginal races and tribes have no castes or social status, and those that have been partially Hinduized or have adopted some of the Hindu customs are considered very low. Thus the Sonthals and Kols are considered by the Hindus as outside the pale of the caste system, and they are ranked below those people who have partially adopted the Hindu customs, such as Bagdis, Bhumijes, Bauris, &c.

31. Among the Hindus proper the Brahmans stand highest in social rank and status. They are the priestly caste. Their proper profession is reading and expounding the Hindu sacred religious books, performing the worship of the gods, and ministering on the occasion of marriage, *sraddh*, and other religious ceremonies.

32. The Daibaks, Ganaks, Grahacharjyas, and Grahabipras are a kind of degraded Brahmans. They are astrologers, calculators of nativities, and almanac makers. The Kathaks are still lower in rank.

33. Just below the Brahmans may be classed the Kshatriyas or Chhatris or Chhetris whose original profession was that of arms. At present they are for the most part merchants traders. The Rajputs seem to be lower than the Kshatriyas. Their present occupation is cultivation or service. The Vaisyas stand next lower; trade and cultivation are their principal occupations. The Baidyas are next in social standing. This is a caste intermediate between the three higher classes and the Kayasthas and Sudras. Kayasthas may be ranked next. They are the writer caste. They are either Bengal Kayasthas or the Bihar Kaets.

34. Then come the Bhats and Babhans. Below the Kayasthas and Bhats and Babhans are the Navasakahs. There is some difference of opinion as to who the Navasakahs are. But the Napit, the Maira, the Tanti, the Tambuli, the Sadgop, the Gandhabanik, the Sankhari, the Kamar, and the Kumhar are generally considered as undoubted Navasakahs. It is difficult to ascertain which of the Navasakahs are superior to the others in point of social status. A Brahman can take water and certain kinds of sweetmeats from their hands, and none of them eat or are believed to eat meat prohibited by the Hindu Shastras.

35. The chief criterion for determining whether a particular caste is respectable or low is how far a Brahman and the higher caste next below would drink water from the hands of its members. This criterion for the most part depends upon whether the caste eats prohibited meat or unclean food. The prohibited meat or unclean food-eating castes are considered very low, and no Brahman or next lower castes would drink water from their hands.

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*Vide letter No. $\frac{R.}{770}$, dated 12th January 1893, from C. A. S Bedford, Esq., Deputy Commissioner of Manbhum.

36. Those castes amongst whom the *sagai* or *sanga* form of marriage prevails are considered lower than those amongst whom such form does not prevail. This form of marriage is not recognized and does not prevail among the more respectable castes.

37. The following are the castes from whose hands a Brahman or the next lower castes may drink water:—Saraks, Baruis, a section of Telis, and Kansaris.

38. There are some who consider that the Kahars, the Dhanuks, the Bhars, and the Malakars, are castes from whose hands one of a higher caste may drink water. The Dhanuks and Kahars are evidently Bihar castes, while the Bhars are Hinduized aborigines of Manbhum, and whatever social standing they now have is due more to their service for generations as domestic servants under the *samindars* of Pachete than to anything else. The Sarnakar, Sikra, or Sonar, the Goala. and the Subarnabanik are next in social rank and the caste grade. No Brahman or the caste immediately below him will drink water from their hands.

39. Kandu and Koiri, Kewat, Kaibartta, Mala, and Ghunia stand next. Below them are the Kolu, the Chhutar, the Sunri, and the Pasi. Next are Bhuiyas, Kadars, Beldars, Koras, and Nunias. Below them are—(1) Pod, Bagdi, and Savar, (2) Bauri, Lohar, and Musahar, (3) Dosadh, Gorait and Dom, Turi and Mahili, (4) Dhoba, Chandal, Bediya, and Ghasi, (5) Jugi and Mal, (6) Muchi and Chamar, (7) Hari and Mehter.

40. Among the lowest classes those who eat the uncleanest meat or food are considered the lowest. I have purposely omitted to mention above the few aboriginal tribes or castes not yet Hinduized. They are the Kurmis, Muras, Bhumijs, Sonthals, Rajwars, and Bhuiyas. Among them the Kurmis are perhaps higher. But the Bhumijes, Layas, and Muras are the more respectable on account of their agricultural status, many among them being *samindars* and *ghatwals*, tenure-holders, and also occupancy *raiyats*. The Sonthals come next, and below them the Rajwars. The Rajwars and Oraons may be classed below the Kurmis, but above Bagdis, Bauris, and Doms. The term Bhuiya connotes more of the occupation as cultivator. Bhuiyas may be subdivided into Bhuiya proper and titular Bhuiyas. The tribe probably came from the southern portion of the Chota Nagpur Division, and they evidently grow more respectable in social status as they travel southwards. In Orissa they are far more respectable than in Chota Nagpur.

41. The Kurmis of Manbhum have evidently raised themselves a step higher than the Sonthals in the eyes of the Hindus, by their abstaining from beef and pork, than the Bhumijes by abstaining from beef. There is a distinction between the Kurmis of Chota Nagpur and the Kurmis of Bihar. The physical formation and features of the two classes are different. The Kurmis of Chota Nagpur are probably of Dravidian descent, and are less respectable than the Kurmis of Bihar. In Bihar a Brahman will take water from the hands of the Bihar Kurmi, but no Brahman in Manbhum will take water from the hands of a Kurmi. This is probably attributable to the fact that the Manbhum Kurmis eat fowl, which is a prohibited food according to the Hindus.

42. Agriculture is the original and characteristic profession, but a few men of late years have become traders in grain. The great majority of the caste are occupancy or non-occupancy *raiyats*, but some have acquired substantial tenures.

43. The Bhumijs here appear to be different from the Mundas, but both undoubtedly came from the same stock. The Bhumijs occupy the tract of country to the east of the Ajodhya range, while the Mundas that to the west, Mura may possibly be a titular or functional designation, for we sometimes find the headmen of the Bhumij class called Muras. The tenures they hold are termed Murari. There are also Mankis among the Bhumijs. They are more respectable, and superior in point of agricultural status to, the ordinary Bhumij.

44. Some of the Rajas and *samindars* in Manbhum are Bhumijs, but the tendency amongst these gentlemen is to disassociate themselves from their class by claiming a Rajput or Chhetri descent. The occupation of the Bhumij was formerly military, and he indulged freely in guerrilla warfare, in raids and in marauding generally. Now some of them are sardar *ghatwals* of the different Tarufs. Some of them are tenure-holders, but the great bulk of them are cultivators or labourers, and are as a class fairly peaceful.

45. The Sonthals are a Dravidian tribe. They generally style themselves Sonthal Manjhis. They are an ignorant class and wanting in intelligence. Their chief occupation is agriculture, but some of them also serve as agricultural labourers and miners. There is a remarkable unity among them as a class. Their social status is lower than that of the Bhumijs.

46. The Rajwars are more Hinduized than the Sonthals. The members of the caste profess to be Hindus, and they observe some of the Hindu ceremonies. Their social rank is low. They consider themselves, however, above Bauris and Doms. They are a cultivating caste. Some of them are occupancy *raiyats*, but a large proportion have not risen above the condition of landless day labourers.

47. The subjoined list shows castes according to social precedence as locally recognized:—

1. Brahman, Daibak, Ganak, Grahacharjya, Grahabipra, Acharjya.
2. Kshatriya or Chhetri.
3. Rajput.
4. Vaisya.
5. Baidya.
6. Kayastha and Lala Kaet.
7. Bhat.
8. Babhan.
9. Navasákah
   - Napit.
   - Mayara and Halui.
   - Tanti.
   - Tambuli.
   - Sadgop.
   - Gandhabanik.
   - Sankhari.
   - Kumhar.
   - Kamar.

10. Sarak.
Barui.
A section of Teli.
11. Kansari.
Malakar.
12. Bhar.
Dhanuk
13. Kahar
14. Sarnakar, Sikra or Sonar.
15. Goala.
16. Subarnabarnik.
17. Kandu.
18. Koiri.
19. Kewat.
Kaibartta.
Malo.
Ghunia.
20. Kalu.
21. Chhutar.
22. Sunri and Kalwar.
23. Pasi.
24. Bhuiya.
25. Kadar.
26. Beldar.
27. Kora.
Beldar.
28. Pod.
Bagdi.
Savar.
29. Bauri.
Lohar.
Musahar.
30. (a) Dosadh.
Gorait.
Dom, Turi, and Mahali.
30. (b) Kurmi.
31. (a) Dhoba.
31. (b) Bhumij.
Mura.
Laya.
32. (a) Chandal.
32. (b) Sonthal.
33. (a) Bediya.
33. (b) Rajwar.
34. (a) Ghasi.
34. (b) Oraon.
35. Jugi.
36. Mal.
37. Muchi.
38. Chamar.
39. Hari.
40. Mehter.

Head IX.—Occupation.

48. The following is a list of castes and tribes arranged according to their occupations :—

A.—*Agricultural Castes.*

Amat.
Narhan.
Vaisya.
Bhumij.
Bhuiya.
Bagdi.
Bauri.
Bhar.
Babhan.
Bahila.
Chasa.
Sadgop.
Dosadh.
Dhanuk.
Dhangar.
Dom.
Kahar.
Kaibartta.
Koiri.
Kurmi.
Kadar.
Kharwar.
Khaira.
Kharia.
Musahar.
Malakar.
Mal.
Mahali.
Pod.
Rautia.
Rajwar.
Sarak.
Sonthal.
Savar.
Goala (partially).
Barui.
Oraon.

B.—*Professional Castes.*

Brahman. | Baidya. | Kayastha.

C.—*Commercial Castes.*

Agarwala.
Aguri.
Kasarbani Bania.
Mahuri.
Gandhabanik.
Kshatriya.
Sundi.
Subarnabanik.
Tambuli.
Babhan.

D.—*Artisan Class.*

(1) Workers in fabrics and dress stuffs—
Tanti.
Tatwa.
Jolaha.
Jugi.

(2) Workers in food and drink—
Mayara.
Halui.
Kandu.
Sundi.
Kalwar.
Pasi.

(3) Workers in animal substances—
Sankhari.
Chamar.
Muchi.

(4) Workers in vegetable substances—
Kalu.
Barhi.
Chhutar
Bari.
Dom and Turi.
Teli.
Mallakar
Mahali.
Pan.

(5) Workers in mineral substances—
Bhaskar.
Kumhar.
Kamar.
Sonar.
Thatheri.
Sarnakar.
Kansari.
Lohar.

E.—*Pastoral Castes.*

Goala including its sub-castes.

F.—*Hunting and Fishing Castes.*

(1) Hunting castes—
Gulgulia.
Kanjar.

(2) Fishing castes—
Kaibartta.
Bira.
Kewat.
Ghunia.
Malo.
Tiyar.
Kadar.

G.—*Serving Castes.*

Rajwar (partially).
Rajput.
Napit.
Kora.
Nunia.
Beldar.
Kahar.
Bagal.
Gorait.
Dhoba.
Dhangar.
Dom.
Bauri.
Ghassi.
Bhar.
Dhanuk.
Hari.
Mehter.

H.—*Unproductive Groups.*

(1) Actors and mimics, singers and musicians—
Kathak.
Nat.
Bairagi.
Dom.
Gorait.

(2) Devotees—
Sanyasi.
Vaishnava.

(3) Genealogists and bards—
Bhat.

(4) Astrologers—
Daibajna.
Ganaka.
Grahacharjya.
Acharjya.
Grahabipra.

(5) Jugglers, snake-charmers and animal exhibitors—
Bedias.
Gulgulia.

(6) Acrobats—

Mal.

Most of the aboriginal tribes and semi-Hinduized castes have for their chief occupation agriculture; but some of them betake themselves to other pursuits. The collection of lac is an occupation adopted by some. Not a few of the Bhumij class have risen to the status of *zamindars* and *talukdars*, and the general tendency of those that have so risen is to disclaim their connection with the tribe from which they have sprung, and to claim a Rajput or Chhetri origin.

49. The higher castes sometimes carry on cultivation in addition to their caste occupations, but generally by means of hired labour or servants or *bhagjotdars*. Thus we see Brahmans and Baidyas, Rajputs and Maras, Kayasthas and Tambulis maintain themselves by agriculture, or trade, or both.

50. Of the agricultural class, the Koiri, the Bhumij, the Bhuiya, the Sonthal, the Bauri, and the Dom are by far the most numerous. Most of the Bhumijs are actual cultivators; some are tenure-holders and a few are *zamindars*. Of the rest, most are actual cultivators, but some of them are occupancy *raiyats* and *mukarraridars*. The lowest castes are, however, for the most part *bhagjotedars* and non-occupancy *raiyats*, while not a few are occupancy *raiyats*.

51. The Baruis are generally employed in the cultivation and sale of betel-leaf; but some of them are petty dealers and shop-keepers. Rearing of lac is not unfrequently resorted to by many of the agricultural classes.

52. The professional class includes men of the higher castes. Many Brahmans, in addition to their learning, worship, and priestcraft, serve as clerks in Government offices and under *zamindars*, and a few as cooks in the households of those castes from whose hands they can take water, carry on agriculture by means of hired labour, and sometimes adopt trade and lend out money and paddy on interest.

53. The Baidyas have for the most part given up their original avocation of the physician, and have accepted service under Government and municipal bodies or under the *zamindars*. The Kayasthas have generally adhered to their original caste occupation, viz. that of a writer, but many are to be found as traders and money-lenders; some have become *zamindars* and *talukdars* and some carry on agriculture by hired labour.

54. The artizan class consists of a good number of castes according to their various occupations. The Chamar and the Muchi, who work in hide or leather, are considered the lowest. The social position of the Jolaha, Dom, and Mahali is very low also. The Sundi, Jugi and Kalwar, are a little higher than the Dom. Those who work in metals and cloth are, on the whole, of higher status.

55. The pastoral castes are the Goalas and their sub-castes. Cultivation, however, is the occupation of many of them. The hunting castes are the Gulgulia and Kaiya and the Sonthals. They are generally of a very low social status. The fishing castes are above them. The Rajputs serve generally as peons or rent-collectors under private *zamindars*, but not a few fill the office of domestic servants in Hindu households. A number of them are cultivators also.

56. The Napits generally maintain themselves by shaving people. Many of them, however, serve as domestic servants, and some carry on agriculture. The Kora, Nunia, and the Beldar dig tanks and excavate earth for money and *dhan* remuneration, and not unfrequently on contract. The Beldar is also a sort of modern Balbus: he builds walls. The Bhar, the Dhanuk, and the Kahar are mostly domestic servants. The Bagals serve generally as cowherds. The Dhobas are the washerman caste. Most of the Ghasis serve as syces or act as grass-cutters. The Goraits are village officials, and find employment as hired musicians at weddings and other festivals. Some are employed in agriculture as non-occupancy *raiyats* or agricultural labourers engaged by the year. A few hold land which they cultivate themselves in consideration of service.

57. The Dhangars, a class of nomadic hillmen, are agricultural labourers who work on the contract system. The Dom, Bauris, Mahalis and others are all agricultural labourers. Doms and Mahalis also work in bamboo and manufacture baskets, &c. The Bauris are also *palki*-bearers. The fishing castes generally maintain themselves by catching and selling fish. They are fairly well-to-do. The Bedias are snake-charmers and beggars. The Gulgulias train monkeys and goats and exhibit the animals trained for a consideration. The Bairagis are beggars and singers; but many of their class have now taken to agriculture The Bhats are so-called family bards and genealogists. Both the Goraits and the Doms are persons who make night grideons, being musicians and tomtom-beaters. The Nats are singers.

58. Among all the lower castes and tribes both males and females work. The females of the cultivating class generally assist the males in cultivation. They weed plants and cut paddy, raise vegetables and gourds for home consumption and sale. They also serve as day labourers. Of the artizan class, with the exception of Sunri, Chhutar, Bhaskar, Kansari, and a few others, the females assist the males in their caste avocations. Of the fishing castes, the females take the fish caught by the males to the market for sale. Of the serving class, the females of the Napits, Nunias, Koras, Beldars, Doms, Bauris. Haris, Mehters, Chamars, and Muchis work in the same way as the males. The higher caste females do not work with the males generally, but the females of Tambulis, Chasas, and Tantis are sometimes seen assisting the males.

HEAD X.—ADMINISTRATIVE.*

59. *The checking and verification of the Census Registers A and B.*—On receipt of circular No. 1 in May last, steps were at once taken for verifying these two registers prepared in 1881. A list of *mauzas* in each *thana* was sent to the officer in charge, and he was required to insert opposite each *mauza* the names of the hamlets, *grams*, *dihis*, *&c.*, which then occupied each *mauza* area. Each police officer was required to visit at least 25 per cent. of the villages in his *thana* and satisfy himself on the spot that the information he had collected was correct. *Muharrirs* and others were sent out to scrutinize the lists when received and all possible care was taken that not a single hamlet had been left out. Registers A and B were then corrected, the instructions contained in circular No. 1 being carried out to the letter.

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* *Vide* letter No. $\frac{R}{26}$, dated the 9th April 1891, from E. N. Baker, Esq., C.S., Deputy Commissioner of Manbhum, to the Superintendent of Census Operations, Bengal.

60. *General arrangements.*—There has been no change in the area of the district since 1881. It was divided into 14 charges noted in the margin, as against 10 in 1881, each charge being conterminous with a *thana* jurisdiction, excepting Gobindpur, which includes Jharia *thana*. Chandil is a new *thana*, comprising *pargana* Patkum and 59 villages of Barahabhum. Para and Tundi being separate *thanas*, were formed into separate charges. Each charge, again, was divided into a number of sub-charges, generally conterminous with a *pargana* or outpost, the total number of sub-charges in the district being 70. Only Para, a small *thana*, was not so divided. Each sub-charge was subdivided into a number of circles, and each circle into a number of blocks,—the smallest census divisions prescribed. The number of circles was 372, and that of blocks, 3,432. The census nomenclature advised in circular No. 3 was adopted, excepting in the case of officers in charge of sub-charges, who were called Sub-charge Superintendents instead of Inspectors, as in subsequent circulars. Of the 14 Charge Superintendents, 10 were police officers, 2 of the Education Department, 1 was the District Engineer, and 1 a European missionary gentleman. The Sub-charge Superintendents were either police officers, *digwars*, *zamindars'* servants, *tashildars* under the wards' and encumbered estates, and *pandits*.

Sadar.

1. Purulia.
2. Para.
3. Manbazar.
4. Gaurandi.
5. Raghunathpur.
6. Chas.
7. Jhalda.
8. Baghmandi.
9. Chandil.
10. Barahabhum.

Gobindpur Sub-division.

11. Gobindpur.
12. Tundi.
13. Nirsha.
14. Topchanchi.

61. Besides these 14 charges which covered the rural area, there were 3 towns—Purulia, Jhalda, and Raghunathpur—all under the Municipal Act. The Vice-Chairman, Purulia Municipality, and the Chairmen of the other two municipalities, were Charge Superintendents within their respective jurisdictions, and made all necessary arrangements for the census of the town population, dividing the town areas into circles and blocks, and appointing supervisors and enumerators. There were 22 circles and 125 blocks in the 3 towns.

62. *Special arrangements.*—The enumeration of the railway officers and travellers was entrusted to the railway officials, and the district agency had nothing to do with it. The jail population was counted by the jailors under the supervision of the Jail Superintendents and myself. For the census of travellers on the night of 26th literate peons and constables were deputed and posted at convenient stations on the principal roads of the district, being supplied with books and tickets. They started simultaneously from their stations at 8 P.M., and counted all the persons they found on the way until they reached the next station. Only 239 travellers were thus counted on that night. There was one fair, called *jharibari* fair, in Gobindpur subdivision, in which 402 persons were counted on the last night. The whole area covered by the fair was divided into convenient blocks, and the Sub-Registrar of Gobindpur was specially deputed to supervise the arrangements and the taking of the census. English schedules were supplied to the European heads of families, which they themselves filled up, generally correctly. There were 108 Europeans and Eurasians in the district. Some private schedules excluding railway officials were used in Gobindpur subdivision, but none in the Sadar subdivision. There is no boat population in Manbhum.

63. *Schedules.*—From the very beginning care was taken to ascertain how many schedule books of each kind would be required in the district, as calculated from the 7th table of circular 11. The police officers were asked to submit lists showing the number of houses in each village in their *thanas*. When these lists were received, the number of books of each kind likely to be required for each village was worked out by the Census Deputy Magistrate from the said table and entered in the above lists. This task being finished, an indent was submitted, but it was not complied with in full. We were asked to wait until the houses had been numbered and the supervisors had furnished numbers of houses in each village in the house forms. When these were received duly filled up, the Census Deputy Magistrate again worked out for each village in the district the number of schedule books needed for it, and another indent was submitted. The supply then given sufficed for a time, but supplementary indents had to be submitted again, as in several cases the books supplied proved insufficient. The following statement shows the number of books received, used and not used. The wastage was thus only 5½ per cent. against a margin (as estimated by the Census Superintendent) of 34 per cent. The waste was very small.

	Books of—				Total.
	60 schedules.	30 schedules.	20 schedules.	10 schedules.	
1	2	3	4	5	6
Books received	2,410	2,875	2,770	4,300	12,355
Do. used	2,367	2,732	2,634	3,923	11,656
Do. not used	43	143	136	377	699

64. The Bengali schedules were used throughout, it being the principal language of the district. A few Hindi schedules were used in the subdivision, as some enumerators of Tundi could write in Hindi, but not in Bengali. The instructions to enumerators being very full, some of the headings of the schedule might have been simplified. For instance, the heading

of column 4 (Caste) was not a little puzzling to the average enumerator; the simple words *caste, race, or tribe* would have been sufficient and quite intelligible. Columns 3 and 5 (Sect and Subdivision of Caste) and 11 were particularly difficult to the simple enumerators of Manbhum, not to speak of the illiterate people who were expected to answer their questions. Men who do not understand what religion means, and say that they are Hindus—only when asked "Are you a Hindu or a Musalman," could with difficulty be made to understand what the sect of a religion means. In many cases the lower classes of people like the Kurmis, Bhumijs, and Haris have no sub-caste, and the entry in column 4 had to be repeated in column 5. Column 11 is difficult, and the difficulty of filling it up correctly increased in the case of dependants. The order of the Census Superintendent to show the adult sons, nephews, and other relations of a cultivator who help him in the cultivation as *yearly field labourers*, and not as dependants, was received by the enumerators with surprise, and objected to by the upper classes of the people, such as Brahmans, Kayasthas, Baidyas, &c., whose sons, &c., do not actually work in the fields, but look after the family cultivation. Considering that the objection was not unreasonable, and these men were very reluctant to enter their sons, &c., as field labourers, I ordered that they might be shown as "looking after their fathers' cultivation," which described their position accurately, removed them from the class of dependants, and satisfied the objecting parties. Now that under circular No. 51 dependency has to be absolutely disregarded in sheet III, and dependants and workers are not to be discriminated in any way, the care and trouble taken in discriminating the two classes have been simply thrown away. I enclose an extract from a report on this subject from the Rev. Mr. Campbell, Charge Superintendent of Tundi. His proposal that, for purposes of occupation, the family should be the unit, and not the individual, is, I fear, not practicable generally, but it is deserving of consideration.

65. The schedules were well printed and the books were handy and convenient to carry about, like those of 1881. The specimen schedules with the books were principally those of the Burdwan Division, and a few of the Presidency Division, did not cover all cases, the important class of Muhammadans being entirely omitted from the former. Some of the Dacca Division were afterwards received, and found to be very useful. In the case of Muhammadans and the large class of Vaishnavas, the enumerators found it difficult to correctly fill up columns 2, 3, 4 and 5, as they could see no specimen to guide them. They would not have made mistakes in these cases in the beginning if they had been largely supplied with the specimen schedules for the Dacca and Presidency Divisions. The three specimen schedules with the books of 20, 30, and 60 schedules should have been all different from one another and covered all possible cases. To the enumerator who received books of these three kinds, only one specimen schedule of the Burdwan Division would have been quite enough, and two or more of the same kind were unnecessary.

Administration.

66. *Points in which the general instructions were departed from, with the reasons for doing so.*—The general instructions were departed from in two cases only: *first*, under circular No. 5, a block was to consist of from 50 to 75 houses at most, and a circle of 500 houses. These limits could not be strictly observed in this backward district for want of educated men to act as enumerators. In many cases therefore the blocks and circles contained a much larger number of houses. But an endeavour was made to keep to the letter of the circular as far as possible, and the result was 372 circles and 3,432 blocks for 213,628 houses in the rural areas, or an average number of 574 and 62 houses per circle and block respectively. In towns, where more educated men could be found, the areas were smaller. There were 22 circles and 125 blocks for 4,679 houses in the urban areas which gives an average of 212 and 37 houses per circle and block respectively. *Second*, the next point is the numbering of houses. The rules for numbering the houses were printed on the back of the enumerators' *parwanas*, which were not received here till the 15th of November 1890. As house-numbering was commenced before that date, the occupied and unoccupied houses were marked in some places with several numbers in the order in which they stood, and the rule to number the occupied houses first and the unoccupied houses next could not be strictly followed throughout the district.

67. *The definition of a village in circular No. 10.*—In this district more than one *dihi* or *chauk* are formed within a *mauza* area at a distance from the parent village, and these are generally called after the caste of the people inhabiting them, or after the name of the founder. These are regarded as separate villages, though they are not really so, and are not villages as defined in circular No. 12. This point was not properly attended to by the local officials, and the mistake was not detected till too late for alteration. The result is an apparent increase of villages from 6,147 in 1881 to 8,317 in 1891, or 35 per cent., whereas the increase in population is only 13 per cent.

68. *The definition of a house in the second instruction to supervisors.*—This definition was strictly followed, and houses were separately marked in accordance therewith. For rural areas it is a much better definition than the homestead of 1881. I do not, however, think it applicable to towns. The change in definition renders it impossible to make a true comparison with 1881. The apparent increase is from 178,494 to 218,307, or 22 per cent. I estimate that fully one-half of this is only apparent.

69. *The size of the charge or sub-charge.*—The largest charge was Purulia, consisting of 710·9 square miles, and containing 1,118 villages. The smallest was Para, of 119·35 square miles and 191 villages. There being 14 charges in the district, which cover an area of 4,147 square miles containing 8,317 villages, the average area of a charge was 296 square

miles, containing an average number of 594 villages. There were 70 sub-charges, the average area of each being 59 square miles, with an average of 119 villages.

70. *The size of the circle.*—There were 394 circles in the district, including those in the towns, and the average area of a circle was 10 square miles, containing an average of 21 villages.

71. *The size of the block.*—There were 3,557 blocks, including those in towns. The average area of each block was 1·1 square miles, containing an average number of 2·3 villages. The following statement shows the number of circles, blocks, villages, and houses, and area in square miles of the 3 towns and the 14 *thanas* in the district.

Name of thanas.	Number of circles.	Number of blocks.	Number of villages.	Number of houses.	Area in square miles.	REMARKS.
1	2	3	4	5	6	7
Purulia Municipality ...	15	61	7	2,357	4	
Raghunathpur Municipality	5	40	2	1,346	5	
Jhalda Municipality ...	2	24	2	976	4	
Total ...	22	125	11	4,679	13	
Sadar Subdivision.						
Purulia	63	485	1,172	38,953	770	
Para	19	190	191	8,831	119	
Manbazar	14	186	690	13,667	258	
Gaurandi	17	182	312	8,936	173	
Raghunathpur ...	41	461	567	20,187	295	
Chandil	24	225	640	18,372	395	
Chas	35	359	632	17,488	237	
Jhalda	24	188	600	17,922	396	
Baghmandi	12	117	251	7,063	176	
Barahabhum ...	36	256	1,001	22,768	516	
Total ...	285	2,569	6,067	178,366	3,344	
Gobindpur Subdivision.						
Gobindpur	32	303	836	14,255	327	
Tundi	14	133	477	5,266	151	
Nirsha	21	237	442	11,240	170	
Topchanchi ...	20	190	495	9,285	155	
Total ...	87	863	2,250	40,046	803	
GRAND TOTAL ...	394	3,557	8,317	218,902	4,147	

72. *The numbering of houses; its probable actual cost.*—The numbering of houses was carefully supervised; a number of *muharirs* was sent out to test numbering in several outlying villages, and very few omissions were found. The Census Deputy Magistrate inspected numbering whenever he went out to supervise the census operations with equally satisfactory results. In my winter tours I tested house-numbering in a large number of villages, some of them lying in out of the way places in the midst of jungles, but found no omission anywhere. The Charge and Sub-charge Superintendents also tested house-numbering in a large number of villages.

The cost was low, the material chiefly used was *bhelá* oil, an indigenous product of this district. The mark produced by the oil is dark and durable and can hardly be distinguished from *tar* marks. I quote the following description of this oil from Mr. Clay's Census Report of 1881:—"This oil is extracted from the seed of a berry borne by a tree of the same name, and produces a dark brown colour, nearly black The oil is used for greasing cart wheels and for external application in some complaints by the lower classes. The botanical name seems to be *Semecarpus anacardium* (Hunter, Volume XVII, page 264). The oil being very useful to the cultivators, they keep a sufficient quantity at home for use whenever needed. As they can procure it for nothing, they did not grudge contributing their shares to the quantity required for marking the houses, and hence this branch of the census work cost very little. Only one Charge Superintendent in the Sadar subdivision asked for Rs. 5 spent by him in purchasing this oil and *tar*. In the Gobindpur subdivision the probable actual cost of house-numbering was Rs. 15-1. Thus in the rural areas the cost did not exceed Rs. 20-1

which has been paid from census contingencies. The case was different in the three towns, where *tar* had to be purchased for this purpose. The total amount spent in the towns on this account was Rs. 21-8-6, paid from municipal funds.

The numbers were marked on the walls of houses. Where there were no mud walls, they were marked either on wooden posts or slips of wood and earthenware, which were hung on the houses.

73. *The practicability of a permanent numbering of houses and how the cost should be borne.*—There would be little difficulty in maintaining a permanent numbering of houses in each village. In numerous cases the numbers fixed to the houses in 1881 had been carefully preserved by the villagers, and had to be specially obliterated on the present occasion. The *chaukidar* of every village might be required to report whenever a new house was built or an old one was abandoned or dismantled, and necessary entries could be made in a village register to be kept at the *thana*. These registers, however, would soon become overlaid with corrections, and the serial order would soon be destroyed. I understand that a similar difficulty had rendered the numbering of the Calcutta *bustees* of no practical permanent use.

Agency.

74. *The classes from whom supervisors and enumerators were derived.*—These census officers were derived from all classes of people, but mostly from the large class of cultivators and petty landholders. Village *gurus*, *pandits*, sub postmasters, *zamindars'* servants, and *chaukidari* tax-collectors, were all employed, wherever found, in taking the census.

75. *Whether their duties were willingly undertaken.*—Excepting some solitary instances, these officers discharged their duties quite willingly, and with remarkable zeal and energy, sparing no pains to bring the work to a successful issue. That so many people could sacrifice their time and comfort for a work that brought nothing to their pockets, but on the other hand cost them a little in almost each case, shows how loyally devoted Her Majesty's subjects are to the Crown. It cannot be said that the men worked for fear of criminal prosecution, for the Census Act was passed very late, and few people actually came to know its provisions until when the operation had well-nigh come to a close.

It is no small thing that so many thousands of people should be found willing to do work which brought them no pecuniary return, and which on the other hand cost them considerable trouble, and generally a little money. Many of the enumerators wrote out the whole of their schedules on rough paper, and copied them into the schedule books when approved by the Superintendents. The additional labour was voluntarily undertaken to secure accuracy. The principal objections came, as at the last census, from European *zamindars* and others, such as Messrs. R. Watson and Company, who gave no active assistance, and also objected to their servants being called away from their regular duties.

76. *How many prosecutions there were and for what cause.*—There were only seven prosecutions under the Act. In two cases three enumerators went away up-country without obtaining permission or making arrangements for their duties. They were each fined Rs. 50. In another case, the accused obstructed a census officer in the discharge of his duties, for which he was fined Rs. 2. In the fourth case the enumerator left his post shortly before the final count without permission, causing great inconvenience. He was fined Rs. 25.

These cases were all tried by the Joint-Magistrate.

In the fifth case an enumerator did not check the counting on the last night, and falsely reported next morning that the villagers had obstructed him. His motive was to put some villagers into trouble to whom he owed a grudge. He was fined Rs. 5 by the subdivisional officer—a very inadequate punishment.

In the sixth case a European employé of the Bengal Loan and Trust Company made a series of scurrilous and indecent entries in his schedule. I have fined him Rs. 50.

In the seventh case a man took 2 pice from each family in a village for numbering their houses. He was sentenced to suffer 15 days' simple imprisonment and to a fine of Rs. 20 under section, 165 Penal Code. This sentence I consider very inadequate.

In another case a man represented himself to be a census officer, and demanded and obtained paddy from the villagers in that capacity. He was convicted under section 170, Indian Penal Code, and sentenced to two years' rigorous imprisonment, but has been acquitted on appeal.

77. *Whether their duties involved any pecuniary expenditure.*—The cost of paper for the rough schedules, of pens and ink, of red ink for the final count, and of light, was in practicably all cases borne by the enumerators themselves. They frequently also incurred small expenses for travelling, but nothing much.

78. *Whether any paid census officers were employed.*—No paid census officer was employed in this district.

Attitude of the People.

79. *Rumours or erroneous ideas current.*—The attitude of the people was friendly and remarkably devoid of suspicion. The enumerators being mostly taken from among the people, they had no reason to distrust them. Census officers met with no resistance from the people in any part of the district.

80. In this respect the contrast with 1881 was very marked. The Sonthals, who on the former occasion gave a great deal of trouble, now took the affair as a matter of course. Neither they nor any of the other aboriginals gave any trouble at all. I think the people are beginning to regard the census as an innocuous fad of an inquisitive Government. The Deputy Collector thinks that had a census of cattle been taken, some apprehension would

have been excited. I do not share this view, and much regret that the project was abandoned I feel sure that our ignorance of the real number of the ploughs and cattle of the people is a great as our ignorance of their own number was formerly.

81. *Results*—The following is a comparative statement of the results of the previous census and of that just taken:—

Subdivision.	Males.	Females.	Total.	Area in square miles.	Average number of persons per square mile.	Number of villages.	Average number of persons per village.
1	2	3	4	5	6	7	8
1881 Sadar subdivision ...	427,336	434,308	861,644	3,344	257	4,366	197
1881 Gobindpur subdivision ...	97,992	98,592	196,584	803	245	1,781	110
Total ...	525,328	532,900	1,058,228	4,147	255	6,147	172
1891 Sadar subdivision ...	482,877	489,017	971,894	3,344	291	6,067	160
1891 Gobindpur subdivision ...	110,322	111,112	221,434	803	276	2,250	98
Total ...	593,199	600,129	1,193,328	4,147	288	8,317	143
Increase or decrease	+67,871	+67,229	+135,100	Nil	+33	+2,170	—29

The above shows a district total of 1,193,255 against 1,058,228—an increase of 135,027, or 13 per cent. This is a substantial increase in a decade. The excess of females over males by more than 6,000 is some criterion of the correctness of the figures. The results are in my opinion as correct as could be expected. Besides the actual census officers, a number of *muharrirs* and clerks, the Census Deputy Magistrate, the Subdivisional Officer, and myself all tested the schedules as they were being filled up, and the chance of omission was reduced to a minimum. The increase was common to every *thana* and each municipality.

82. The cost of actual census in rural areas was as shown below:—

		Rs.	A.	P.
Travelling allowance	...	75	2	6
Contingencies	...	159	14	9
Total	...	235	1	3

This amount has been actually charged to census contingencies. It does not include, Rs. 64, the cost of maps, which was chargeable to book debit account, and the travelling allowance of Government officers who travelled in connection with the census. The cost of taking the census in the three towns amounted to Rs. 39-10. It was paid from municipal funds.

83. For such success as has been obtained in Manbhum the credit is mainly due to Babu Ram Sadan Bhattacharjee, Census Deputy Collector, who had charge of the operations throughout, and who worked early and late to make them successful. He has shown power of organization and administrative ability of a high order, and I hope his services will be specially noticed by Government.

84. Of the Charge Superintendents, I would specially notice the Rev. Mr. Campbell of Tundi, Babu Nando Gopal Banerji, District Engineer, who had charge of Purulia, and Sub-Inspector Okhoy Kumar Bose of Jhalda. The only Charge Superintendent with whom I had to find fault was Babu Jogendra Nath Sen, Sub-Inspector of Schools, who neglected his work in Topchanchi until threatened with severe punishment. All the others, and also the sub-charge Superintendent and subordinate officers worked well.

Extract from the Report of Rev. A. Campbell, dated 2nd April 1891.

* * * * * * * *

"If in future the family in rural districts were taken as the unit, instead of the individual, with regard to occupation, much really valuable information would be obtained. All who added to the family earnings would then be entered in the occupation column, with the exception of the head of the family—working member of an agricultural family, or of an iron-smelting family, or a basket-making family, or an iron-working family, and so on. It was also required that it would be stated if he sold the articles he manufactured. Difficulties cropped up with regard to this, as generally only the head of the family sold the product of the united family labour. Sometimes, however, as in the case of basket-makers, one member of the family sold the wares, and the other produced them."

85. *Abstraction.*—Before enumerating the initial difficulties experienced during abstraction and tabulation, I would note *in extenso* the points connected with the administration of the census

office since its opening in March 1891. As directed in Mr. O'Donnell's circular No. 44, dated 27th February 1891, a training centre was opened in Purulia on the 23rd March last. The record-keepers and the room supervisors of Lohardaga, Singhbhum, and the Tributary States attended this training centre. The record-keepers were thoroughly initiated into the mysteries of packeting the enumeration books, and as to the manner in which these packets were to be divided and subdivided later on during abstraction. The rules regarding the issue of blank abstraction sheets were fully explained to them. The room supervisors were not only taught their legitimate work, but were practically trained in abstraction. The training school was closed on Saturday, the 28th March 1891, and the record-keepers and room supervisors returned to their own districts.

86. The Census Office was opened here on 30th March with one gang of abstractors, and seven reabstractors were appointed subsequently on 16th April. The test slips for this one gang were written up by the Inspector. The full number of abstractors and extra clerks (*i.e.* for the three gangs) were taken up on 8th April. It became now impossible for the Inspector and his clerk to write up the test slips and the R forms, both of which began to fall into arrears. This difficulty was overcome when Mr. O'Donnell directed the appointment of special test slip and R form clerks per gang. With the permission of the Census Superintendent, the arrear test slips and R forms were written up by the seven reabstractors taken up previously. At this stage we experienced much difficulty in getting men. The new rules regarding "adjustment" stopping thorough reabstraction had then been recently received, and we were required to take up the full complement of adjustment clerks and reabstractors. We tried our best to recruit men locally for the census office, but we failed. I venture to state here that in an educational point of view Manbhum is more backward than the most backward districts of Lower Bengal. I do not mean to say that all the abstraction sheets were too intricate for the less educated people of Manbhum to cope with; some of the sheets, viz. V and VI, were simple enough. But still we found it impossible to get men locally, and we were obliged to reduce the three gangs to two, reserving the services of the discharged men, some of whom were taken up instantly as adjustment clerks, reabstractors, &c., while the remainder were employed as tabulators later on.

87. Another half gang of abstractors was taken up on 22nd July 1891 at the instance of Mr. O'Donnell (*vide* his circular No. 76, dated 9th June 1891). These men were recruited from Bankura. All this time the Inspector was engaged in the general management and supervision of the office, teaching the recruits, helping the adjustment clerks, and in passing testslips. The quantity of the work turned out by the abstractors was never on the decrease, except when the half gang of abstractors was employed. I have already stated above that for want of an adequate number of hands, the testslips and R forms were in arrears, and the consequence was very detrimental to the quality of the work turned out by the three gangs of abstractors, whose work could not therefore be properly checked. When the three gangs were reduced to two, the quality of the work was, I may say, good, as the writing up of the test slips proceeded *pari passu* with abstraction, and the work of the abstractors could be thoroughly scrutinized by the Inspector. Worthless abstractors, as well as those who were detected in fudging, were weeded out, and replaced by better men. The *absolute* necessity of careful work was always instilled into the minds of the abstractors.

88. The system of counting the total number of males and females in each book by the room supervisors, as prescribed in paragraph 4 of circular No. 61, dated 16th April 1891, was strictly enforced, but in a modified form. Under the rules, the room supervisor was required to write the totals on the inside of the brown paper cover opposite the last schedule, and verify it by his signature. This procedure, if adhered to, would have left sufficient room for the dishonest abstractor to fudge. For example, when the totals had been written on the inside of the brown paper cover, the abstractor could easily have referred to it and corrected his abstraction sheet by putting a wrong tick in any column or by effacing one similarly. We therefore followed the counting system in this manner. Every Sunday new packets were issued to the room supervisor for counting. He used to note the total number of males and females on a separate sheet of paper in the following form:—

No. of book.	Males.	Females.	Total.	Remarks.
1	2	3	4	5

Signature.

These papers were kept in their respective packets. The first time the packets were issued for abstraction the totals were verified by the room supervisors to whom they were issued. The abstractors had no access to these papers, which remained in the custody of the room

supervisor during the time of abstraction, and were returned to the record-keeper with the packet when done with. This practice was attended with satisfactory results as regards accuracy of abstraction.

89. The dotting system prescribed in paragraph 2 of circular No. 73, dated 30th May 1891, was strictly followed in sheets Nos. I, II, IV, X, and XI. Thorough dotting was enforced in sheets I and XI, and partially in the remainder. This practice conduced to accuracy of abstraction, and its chief advantage was that it left no excuse for the abstractors for turning out bad work. Later on, sheets VIII and IX were abstracted by the Inspector himself. The abstraction of the whole district was completed on the 10th August 1891.

90. Adjustment in the meantime was progressing vigorously. In the beginning adjustment was much retarded owing to want of sufficient hands, and the progress was rather slow, but subsequently it advanced surely and smoothly when the revised rules regarding adjustment were issued in Mr. O'Donnell's circular No. 84, dated 10th July 1891. This circular very considerably reduced the amount of reabstraction work. This branch of the census work was finished on 21st August 1891. I will later on discuss the efficacy or otherwise of the adjustment rules.

91. *Tabulation*—Tabulation was started on 27th June 1891 with only one gang, and made but little progress until the 10th August, when abstraction was completed and all the abstractors were brought on as tabulators. The ordinary task on tabulation was 40 sheets but here much more was done in all the registers except VIA, B, and C. These registers required great care, were comparatively more difficult, and unquestionably the most important of all. No special difficulty was experienced during tabulation, save in the preparation of the special totalling forms S, W, Y, and Z. These forms could not be filled in by many of the tabulators. Most of them in fact were found quite incompetent to perform this portion of the work. When tabulation was finished on 14th September, some of the tabulators were specially selected and employed in the preparation of the totalling forms I to XIII, as also the special ones. About 16 clerks were deputed from my own office to help in the preparation of these forms. Tabulation registers XVI and XVII were prepared by the Inspector himself. The totalling forms of registers I to XIII were completed and despatched *thana* by *thana*. The last was despatched on 30th September last. The special totalling forms were then taken up. This work was found to be far from easy. The totalling of the columns A. to E. in forms W, S, and Y was most confusing, and could not be done as easily as it was supposed. Over and above this, most of the Y forms were unusually lengthy and unwieldy on account of multiplicity of occupations. The tabulation work and the preparation of the special totalling forms was somewhat retarded owing to delay in the supply of a sufficient number of forms. However, the work was finished and the census office closed on the 30th of October 1891. The result may, I think, be fairly regarded as satisfactory. The following table will explain the result clearly :—

	Total population as telegraphed on 2nd March 1891.	Actual population arrived at tabulation.	Difference.
1	2	3	4
District Total ...	1,193,255	1,193,328	73
Purulia Municipality.	12,130	12,128	2
Raghunathpur Municipality.	6,216	6,216	...
Jhalda Municipality.	4,890	4,890	...

The foregoing table clearly shows that the abstracts prepared by the enumerators after final counting on the 26th February 1891 and the work of abstraction and tabulation have been sufficiently accurate, or I should say superexcellent, when compared with the result of the Howrah Office, as reported in paragraph 5 of Mr. O'Donnell's letter No. 21830., dated 6th July 1891, to the address of Mr. Baines.

92. I will now discuss the several points which came into prominence during abstraction and tabulation. To commence with, I would beg to submit that the general plan on which the office was worked is capable of improvement. Instead of taking up the abstraction and tabulation of the whole district simultaneously, I am of opinion that it would be better if it were done in the following manner: the whole staff might be employed in the abstraction of any one *thana;* this being done, the same men may be deputed to adjust what they have abstracted: at the completion of adjustment all the men to be employed on tabulation and

in the preparation of the special totalling forms. When the first *thana* is finished, the staff to take up the second *thana* and complete it similarly. I am inclined to think that this procedure would have saved much time in the district offices, and would have conduced to the work being carried on more smoothly. The clerks of the Calcutta Central Office were kept back from their work for some time. But if the plan now suggested by me had been followed, the district offices could easily have sent in their *thana* totals long before they were actually sent in. The chief advantage of this plan would have been, I venture to think, a great saving of time in the Calcutta Office, which would, I assume, have been able to finish their compilation long before this. The principle that work well started is work half-done, is a good one, but one which I am afraid is not always observed. It was probably not foreseen that two separate clerks per gang would be required to write up the R forms and the test slips. The appointment of these two clerks was sanctioned later on, but this did not prevent the progress of our census work being materially affected at the commencement.

93. In my humble opinion the test slips were most efficacious. Errors could be detected at a glance, and perfectly accurate work could be insisted on, on the basis of such slips. There was nothing, however, in the test lips to check the names and number of castes in sheets IV, X, and XI. It was urged by the Census Superintendent that a caste test slip would not be worth the trouble and expense. But considering the importance of this branch of census compilation, it was, I think, desirable to exercise a certain amount of check over castes.

94. The Census Superintendent exercised a wise discretion in cancelling the rules regarding reabstraction and in introducing the adjustment rules. Had it not been for this change, there would have been no end to reabstraction. I must say that the rules embracing adjustment were thoroughly useful for the furtherance and easy completion of the census work. But I cannot refrain from pointing out a discrepancy in such rules. It will be, I think, universally admitted that sheet I is the core of the census work, and sheet XI the knotty point in abstraction and in no way less important. The adjustment rules prescribed that if sheet I agreed with sheets II and III in its sub-totals of age and religion, sheet XI might be adjusted to agree with sheet I within a certain limit. The question that will naturally arise is whether sheets I and XI will represent accurate figures regarding civil condition. I should say not. I would like to exemplify this in the following manner: Say that a man on sheet I abstracted it accurately so far as sex, age, and religion were concerned, but committed blunders with regard to civil condition. On the other hand, the man on sheet XI abstracted accurately with regard to sex, religion, and civil condition, and committed mistakes in the age periods. Sheets II and III, being thoroughly accurate, agree with sheet I in all respects, viz., sex, age, and religion. Such being the case, sheet I must be accepted as correct, and will be raised to a prominent position, while sheet XI should be adjusted to agree with it. Of course the age periods in sheet XI were incorrect and must be corrected. There is nothing to show (of course without reference to the enumeration book itself) whether the figures affecting civil condition in sheet I are accurate, or those in sheet XI. Now as according to the rules, I have accepted sheet I as correct, it is imperatively necessary for me to accept as correct the wrong figures regarding civil condition in sheet I, and in doing so, to alter the really correct figures of sheet XI. I must admit that the accuracy of sheet I or XI can be established by direct reference to the book; but the rules prescribed by Mr. O'Donnell are silent on this point. I do not see any other point which requires comment.

95. I note below the merits and character of officers who were engaged in the census work.

Babu Ram Sadan Bhattacharjee, Deputy Magistrate and Deputy Collector, was in charge of census work from the beginning to 5th June 1891. This officer having thoroughly mastered the details of census work was, notwithstanding emphatic protests on my part, transferred during the thick of the operations to Backergunge. He is an officer of much intelligence and did very good work.

Maulvi Abdas Samad, Deputy Magistrate and Deputy Collector, was placed in charge of the office after the transfer of Babu Ram Sadan Bhattacharjee. He was then quite new to the work, but rapidly picked up the threads. He is an officer of much experience and energy, and rendered me great assistance.

Babu Pran Krishna Roy, Inspector of Census, from beginning to end performed his duties in a highly satisfactory manner. He exercised much tact in overcoming many of the difficulties which arose.

96. I would here also beg to mention that many of the clerks in our offices here rendered us material service in the hour of our need, and are deserving of credit for their willing and loyal co-operation.

F. da C.—Reg. No. 3149J—90-22-9-97.